POLYGAMY

A Story of Utah

By Don Carlos W. Musser.

on the right of Alexander," the

There were a thousand things to be done before the winter set in, and, as Elder Mahrud's time was completely taken up with church duties, it devolved upon his strong young wives

to do nine hundred ninety and nine of those things. Together they fought the grasshoppers that threatened the

the grasshoppers that threatened the erops; together they gathered and chopped the winter's wood, they brought in the harvest and threshed out the wheat and barley with their own hands, and afterward ground the grain to flour. As time wore on, they bore children to Alexander's name and glory as trenegative as name and glory as trenegative as name.

bore children to Alexander's name and glory as frequently as nature would permit; and during their great mission of motherhood, and wifehood, they lived their religion in every detail. They did the great work of life uncomplainingly, and with an eye single to the glory of God's kingdom on earth. They plowed and harrowed and harvested and chored about their little farm; they wove and spun and

little farm; they wove and spun and knit and washed and cooked and

urred from early till late, year in and year out, and this without hope of earthly reward, while Elder Mahrud served the Lord, and garnered his

Doctors and medicine were almost

unknown in those early days, and so when Martha was sick, Elizabeth gave

her such attention as was possible un-der the circumstances. Martha did the same for Elizabeth. When they were both sick, and this happened when they became mothers for the first time, their neighbors came in and administered all the confort their land

administered all the comfort their love

could suggest.

Those must have been happy days for Martha and Elizabeth, for the Lord prospered Elder Mahrud exceedingly. Wives and children and cattle were his and added to his wealth day by day. In all his goings in and comings out, he was conscious that the smile and approbation of the prophet were his.

were his.
As Elder Mahrud's wealth increased

so increased his tithe offerings, and so broadened his field of usefulness in

the church. He soon became a leader in financial circles, and was often called in to deliberate with leaders of

Zion, when some knotty financial prob-lem was up for discussion. He was not infrequently sent on brief mis-sions to outlying stakes, where he as-sisted the saints to organize themselves

Twelve times Martha laid her life on the altar to bring into the world choice spirits from heaven, and Eliza-

choice spirits from heaven, and Elizabeth was the mother of ten. These children grew to sterling man and womanhood, and learned early in life the value of hard work, and its necessity. Of books they learned but little, for educational facilities were limited in Zion. They learned to read the church works, however, and while still young, complied with the teachings of their parents and bore testimony to the divine calling of the prophet. In Sabliath-school their little voices piped out their "I know," with as much positiveness as many of their elders could have said it. When Hyrum Mahrud, son of Martha, was 19 years old, he was called on a mission to England to preach the gospel restored, and to call sinners to repentance in that great

call sinners to repentance in that great sinkhole of vice and misery, the city

of London.

Hyrum did not hesitate nor question the call. No, sir, he buckled on the armor of righteousness and went forth.

From infancy he had been taught that some day he would be called upon to go into the world and tell the wonder-ful story of Joseph the seer, and the

ful story of Joseph the seer, and the golden plates. Though he had never seen the plates, nor any one who had, nor even read the translation of them, the Book of Mormon, he knew that

strength and resources.

could suggest.

This narrative is to have a bero. This narrative is to have an excep-This narrative is to have an excep-tional here: a sweet-spirited, gentle-dispositioned, nobly self-sacrificing, saintly here, and this is the chapter for

saintly here, and this is the chapter for his introduction.

But in order to meet the here of this narrative at the most promising period of his life—the time when his character was being formed under the direction of the Lord's prophets, seers and revelators of this dispensation—it will be necessary to go back to the early '50s, to the sun-blistered valley of America's Dead Sea, to the pioneer village of the 'Great Sait Lake,' where the Ged of Joseph and Brigham, of John and Wilford and Lorenzo had set up His carthly kingdom never more to be thrown down.

In that long march across the track-

more to be thrown down.

In that long march across the trackless plains and mountains of the unexplored West, Alexander Mahrud had
taken a man's part; and when the
journey was ended and the weary
pilgrims settled carnestly down to
solve the difficult problem of daily existence, far removed from civilization
and the sins and vices of Babylon,
young Mahrud was already hailed as a
coming man. Tales of his devotion to
duty; of his obedience to the priestcoming man. Tales of his devotion to duty; of his obedience to the priest-beod; of his wonderful capacity for hard work; his willingness to suffer and endure in the Lord's cause, resched the prophet's ears before the arrival in Zion of that company of saints which boasted Alexander as one of its "Captains of Tens." and from that time on his career was rich with that time on his career was rich with

that time on his career was rich with promise.

Although still in his teens, Captain Maurud was possessed of great physical strength and courage. But what was of still more value to him, was his abiding trust and faith in the prophet and those hely men the Almighty had raised up in the last days to toll on His great work. He knew without the trouble of reasoning and thoughtful study on the matter, that the God of Heaven had broken the silence of centuries, and had made known his will concerning the inhabiknown his will concerning the inhabi-tants of the earth, to Joseph Smith; that the vouthful prophet and seer had scaled his testimony with his blood, scale I his testimony with his blood, and that Brigham Young, the great pioneer of the century, had lawfully assumed the mantle of Joseph and become the monthpiece of Jehovan to those who dwell on earth.

Brother Mahrud knew the world assumed

Brother Mahrud knew the world was Il to the brim of sin; that ministers and priests who officiated in the name of Christ were, as a rule, thoroughly bad at heart, because he knew that sesus himself had come to earth and teld Joseph so, and he was bound to believe Jesus. He would sooner have thrust his right hand into the fire than to have doubted Joseph, or to have admitted the possibility of the vonthful prophet's being mistaken. He knew there was but one entrance

into heaven, and that that entrance was so narrow that but very few peo-ple could ever hope to gain admission.

And knowing these things and devoutly observing every tenet of his religion, he rapidly rose to a position of prominence in the church, and is today one of the beacon lights on the walls of Zion. Many and many a time has his voice, with bugle clearness, proclaimed the gospel of light and salvation restored to earth through the agency of the prophet Joseph. And many and many a time have eyes grown dim with tears, as men and women listened breathlessly to his cloquent sermons on God's love and goodness of heart, made manifest in raising quent sermons on God's love and good-ness of heart, made manifest in raising up prophets, seers, and revelators to lead, guide and direct His people in the last days. Tens of thousands have been spiritually fed through Brother Mahrud's eloquence, both in precept and example, and now, that the snows of more than three score years and ten have whitened his hair and slightly bent his form, now that he stands a patriarch in Zion, with he stands a patriarch in Zion, with power to bless and curse whomsoever he will in God's hely name, and have that blessing, or curse, as it may be, scaled in the beavens; now that his posterity is so numerous and scattered as widely ever the earth that he him. widely over the earth that he himmore than ever loved and honored.

Alexander Mahrud is the hero of

this narrative.
Has the reader ever crossed the plains and mountains of the West, be-fore the continent had been bound to gether with steel cables and rails, and when this great Atteriean wilderness, unexplored and unknown, was claimed by nations of savage Indians, or Lamanites, as the Book of Mormon teaches us to call them? If he has, he will appreciate the fact that this is a journey for poets to sing about and preachers to preach about and historians to write about till the end

The long marches by day and the silent vigils by night; the cloud on the western horizon no bigger than a man's hand, suddenly developing into a band of painted and feathered red men, out to harass and harry and, if the wagon train is a small one, to butcher and steal; the little mounds of earth by the cold ashes of deserted camps; the bulletins written on the bleached bones of animals that marked the trail for days and weeks; the glorious sunsets, the blazing campfires, the smell of frying buffale

and then only through belief in the steaks and venison after the toil of divine mission of Joseph Smith and his successors, and compliance with the ordinances of his church.

And knowing these things and devoulty observing every tenet of his snints as faith promoting incidents of their early history.

"Get thee behind me, Satan"—The prophet officiates at a remarkable wedding

and Martha and Elizabeth find favor in the sight of the Lord-The hero is introduced-

The promptings of the Evil One are overruled-A mission to England and a burning

agents of a corrupt and godless gov-ernment. Imagine this great wagon train winding its way through the wilderness, under the inspired leadership of one of God's prophets; the snints singing the songs of Zion and rejoicing in the knowledge that they alone of all the world possessed the truth and

the divine authority to preach it. It was in such a company that Brother Mahrnd came to Zion. Ten of the five hundred wagons that made

of the five hundred wagons that made up the train were under his personal direction, and in one of these ten wagons traveled the Johnsons, of which family were the beautiful sisters, Marthn and Elizabeth.

Early in the journey, Captain Mahrnd looked with love upon Elizabeth Johnson, and she returned his look day after day. Most of the trip Elizabeth made in Captain Mahrnd's wagon, riding hours at a time with him, listening to the old, old story, and with him planning the future. Long before their eyes beheld the promised land every soul in that vast company of pilgrims knew that Cappromised land every soul in that vast company of pilgrims knew that Captain Mahrud would wed Elizabeth Johnson at the end of the journey; and every one agreed that it was a good match. Elder Johnson and wife readily gave their consent to the engagement, and when Elizabeth was not riding with Captain Mahrud, she was a few wagons back with her mother and sister, discussing the coming event.

but he was pre-eminently great in ev-ery way you measured him. He was but he was pre-eminently great in every way you measured him. He was great as a father, he was greater as a husband, and greater still as an exponent of the revelation on celestial marriage. He taught by example. He was not one to sit idly by and say: "Go thou, and marry"; no, he bravely set the pace and it took a pretty good man to keep within sight of him. He could see farther and more clearly than any other man on earth, and ly than any other man on earth, and he undoubtedly knew through inspiration and at sight, whether a wife be longed to the culinary or social de-partments of the household. To be united in marriage by one so gifted was not to be thought lightly of, and Alexander and Elizabeth appreciated this fully the day they went before the prophet to be wedded. They seemed to think, at least Elizabeth did, that to think, at least Elizabeth did, that all the world was smiling and happy on account of the joy in their hearts. The prophet saw this, as he saw everything, and he knew that where there was such happiness, there was bound to be some pride, and that it was his place to check it.

He was in his happiest frame of mind when his guests arrived, and he took no pains to conceal the fact. He made every member of the little party

took no pains to conceal the fact. He made every member of the little party so welcome that each felt at once easy and at home. He shook hands with Elizabeth and said he was pleased to meet her, but Martha, be playfully patted on the arm and congratulated on her choice of husbands. And when she blushed and declared that he had made a mistake, that it was her sister who was to marry, the prophet laughed and said: "You are the first to tell me of my mistake, and we will presently see how near right you are." right you are.

There was that about the prophet which flamed her blood and chilled her at the same time, and as the holy man crossed the room to speak with some one else, she could not restrain the wish that the wedding were over and that she were safely at home. Her fears became crystallized a few moments later when, after one of the bymns of Zion had been sung, the prophet remarked: "If Brother Mahrud and Sisters Martha and Elizabeth Johnson will step this way, we will pronounce the blessing of Israel's God upon them."

A hush came over the company, and although but two or three present saw his intention, all knew that something out of the ordinary was about to hapout of the ordinary was about to hap-pen. Captain Mahrud was too sur-prised for utterance when it dawned upon him that the prophet was going to marry both sisters to him at one and the same time. Martha was, no doubt, a very sweet girl, but he had never whispered love to her, nor had he any reason to think that she loved him. She certainly was a heautiful him. She certainly was a beautiful girl to look upon and there were young men who stood well in Zion at that time, who would gladly have laid their all at her feet for a promise to wed, but she was as yet vowed to none. Martha was two years older than

Martha was two years older than Elizabeth. She was tall, slender, delicate featured, sweet dispositioned, and in every way lovable; though there were not lacking those who said she had not the regard for things sacred that she should have, and more than once she had been reproved by the "block teachers" for what seemed to them a disposition to discuss too freely affairs strictly spiritual. affairs strictly spiritual.

And yet, none could say that Martha was not soulfully devout in her religion. All her life she had been a student of the Scriptures, and when she embraced the truth with her parshe embraced the truth with her parents, she began the mental absorption of all the church works, including the writings and sermons of the modern prophets; a task in which she had found much delight, and the study of which she had continued down to the present time. The result was Martha's phility to average the priciples.

sisted the saints to organize themselves into communities, and where his advice on matters both temporal and spiritual was always gladly received. These trips from home left the farm, with its mountains of work, on the shoulders of Martha and Elizabeth; but as they were strong and young and filled with the spirit of their mission, they got along very nicely. Many a saint, but for the sin of the thing, would have envied Elder Mahrud his wives. And well they might have done, for in all Zion it would have been extremely difficult to have found such examples of wifely devotion as these sisters, given unto him through the new and everlasting covenant.

Twelve times Martha laid her life present time. The result was Martha's ability to expound the principles of Mormonism better than nine-tenths of the clders themselves.

Martha knew the law on plural marriage was from God, because Joseph Smith was the Lord's anointed. She knew that Joseph Smith was the Lord's anointed, because as a child she had heard him proclaim the fact himself. Now, she argued, if Joseph is the prophet of the last days, called of God to prepare the way for His coming, it must follow that the revelation on plural marriage is God's word to the children of earth, and I, as a daughter of God, must not refuse to comply therewith.

daughter of God, must not refuse to comply therewith.

"But," the arch tempter here would interpose, "what if Joseph is not the Lord's anointed? What if he is himself mistaken? What if he, once a prophet of the living God, has since fallen from grace through transgression, and, at the time he claimed to have received the revelation on plural marriage, was without the divine in spiration; what then?" In answer, Martha would stamp her foot and say: "Get thee behind me Satan; I will not question the priesthood."

And now that Martha had come suddenly face to face with a problem she

And now that Martha had come sud-denly face to face with a problem she had never before thought of; now that the hely one, the prophet, the leader, whom she knew to be without sin, calmly commanded her to submit to that which her sensitive spirit re-belled against; to marry where she had not been wooed, to rob the sister whom she dearly loved of at least half of her husband—for so it seemed to Martha—the voice of the tempter came to her more clearly than ever be-

came to her more clearly than ever be-fore, saying:
"Refuse to comply; assert your came to her more clearly than ever before, saying:

"Refuse to comply: assert your rights; stand on your dignity as a woman, as a daughter of God. Don't permit yourself to be prostituted on the altar of priestcraft; don't commit this sin against your sex, against your own sister; don't marry a man who has never asked you to marry him, who has never told you that he loved you; don't mistake the voice of your conscience, the voice of your conscience, the voice of your God. Turn now, before it is too late."

But the eyes of the company were upon Martha. "Martha, come, stand the Book of Mormon, he knew that that saered volume was God's own work, and he was delighted with the prospect of so testifying to the world. He felt in his heart, as all true men of Zion must feel, that it was an horn to stand forth and tell sinners that the book was all the youthful prophet claimed it to be. He also knew that so-called Mormonism was the only religion of all the thosands on earth, recognized of the Lord, and he delighted in the testimony in his heart at all churches and religious opposed in any way to his own peculiar faith, were enemies to his people and his God.

heart to know that all ministers of other churches had a form of godliness but denied the power thereof; that all preached for hire and divined for vine was neither in the Doctrin. but denied the power thereof; that all preached for hire and divined for wages, and that though they drew near unto the Lord with their lips, their hearts were far from him. It pleased Hyrum Mahrud to know that the All Father had set up His kingdom in the teps of the Rocky mountains, and would soon send destruction nuspeakable over the face of the earth, and that the honest in heart of all lands would then flee unto Zion, as the only place of safety. Oh, how this testimony burned in his breast; how he longed to reach that modern Babylon and ery repentance unto its sin-bur dened inhabitants.

When Elder Hyrum Mahrud arrived

When Elder Hyram Mahrud arrived in London be did not know where in

It warmed the cockles of Hyrum's the Bible to read of Jesus and Ris



Grandfather's Age Puzzle.

Johnny Green, the veterinary doctor's son, asked grandpa if his age could be told from his teeth.

"'Certainly," replied grandpa, "the number of my upper teeth multiplied
by the number of my lower teeth gives the number of years, which are eighty-

Then the old man floored the fresh kid by asking him to tell, from the facts given, just how many upper and lower teeth he had in stock. Can you

Solution to Inverness to Glasgow puzzle in Sunday's Tribune.—Regarding the trip from Inverness to Glasgow, a distance of 189 miles, the difference between the two speeds, one mile per hour, we get x plus a half mile per hour for speed of the stage, and x minus one half mile per bour for that of the train, which gives the equation 189 over x—one-half—189 over x—plus one-half equals 12. Whence 192 equals 12 x sq. and x equals 4. The speeds, therefore, are 416 miles and 316, which shows that the place of meeting was seven-sixteenths of 189, or 82 11-16 miles.

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Tempe, Ariz., says: "My Catarrh is cured. Thanking you for past favors

ing you for past favors and your splendid treatment. Very truly Jos. E. Johnson."

Edward Peterson, Cashier State Bank, Stratford, Iowa, says. "It will propably interest you to learn that after taking your treatment a short time I am completely cured. Thanking you etc.—Edward Peterson, Cashier."

two weeks, but already my hearing is improving. I could not hear at all two weeks ago. I am greatly pleased."

Lers Anderson, Lund, ala, writes: "In answer to your inquiry I will say my hearing is now reat to your inquiry I will say my hearing is now reat to your inquiry I will say my hearing is improving. I can now hear the clock tick plainly—which I could not hear at all two weeks, but already my hearing is improving. I can now hear the clock tick plainly—which I could not hear at all two weeks ago. I am greatly pleased."

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Lers Anderson, Lund, all will say my hearing is now recommendation.

IN SUCH TROUBLES AS ECZEMA.

DEAFNESS.

Inez Hoff, Georgetown,
Ida., writes: "With pleasure I now write to tell
you I am much better—I
CAN NOW HEAR AS
GOOD AS I EVER
COULD and my cars have
stopped running." This
lady treated less than one

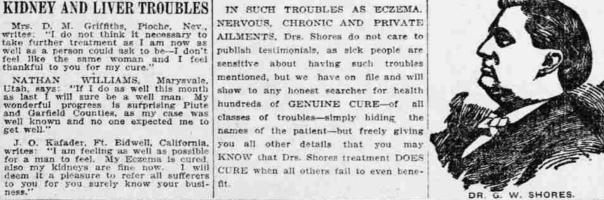
M. L. Black, Hunting-ton, Utah, writes: 'I have only used your treatment two weeks, but already

Stomach Troubles.

Utah, writes: "I am feling all right again-have not had any trouble since I began your treatment and feel so well now I will stop.

M. J. Holt, Logan, Utah, writes: "My stomach is feeling fine again-I have no pain at all and can eat anything—You are making a new man of

John A. Park, Nephi, Utah, writes: "I can thank Drs. Shores & Shores for the way I have improved. I can eat and sleep well again and am feeling like a new man. Hoping you will live long to do such great good in your line, etc."



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